1: Gillin E-5 (1932-33) 1936 SR9 Carib SR9

515 The hands are usually washed previous to eating, and it is a frequent practice to go to the creek for a bath immediately after a meal.

264 Upon arising in the morning a calabash of sweet (unfermented) cassiri is frequently taken as a pick-me-up, following which a search is made of the pot for breakfast. During the day those individuals who are about the house raid the pot at will. In the evening, when the men have returned from the bush and the women from the field, food is usually taken by all at the same time.

RAIMENT

291 177 439 SARTORIALLY the Caribs of the Barama still present a primitive appearance. Trade cloth, it is true, has been making its way up the river in limited quantities for at least a hundred years, as the testimony of Schomburgk informs us. Its dearness and the intermittent character of the sources of supply have greatly restricted its use. But throughout the entire Barama area in 1932–33, trade cloth was in use for making the loin cloths of both sexes. [286] The old method of weaving "laps" from cotton and bark fibre has apparently been completely forgotten. In the settlements along the lower part of the river, where contact with trading posts and prospectors is relatively frequent, practically all of the women have dresses of some sort made from imported cloth, and in these lower communities many of the men possess singlet undershirts, short khaki trousers, and old felt hats, articles which comprise an important part of the stock of a trading post or of the "trade goods" of any expedition coming into the area. Trading posts or bush shops serving the Indians and the Negro gold diggers are maintained at Kokerite, Massawini, and Towakaima. (See map, Fig. 1.) They are forlorn little thatched shacks; the Kokerite and Massawini shops are owned by creole Portuguese, the Towakaima shop is owned by a Chinese. The Kokerite shop is in charge of an East Indian, the Massawini shop is under the direction of a Portuguese, the Towakaima shop (owned by Chee-a-Fat, a Chinese man of business whose base of operations is at Arakaka on the Barima) is operated by a Negro. Their stock, without exception, is small and confined to staples and trade goods, but they represent the only outposts of European civilization in the area.

439 177

1: Gillin E-5 (1932-33) 1936 SR9 Carib SR9

cate them more or less accurately. All this took place a dozen years ago, yet I was on many occasions shown the ragged remains of these "shop dresses" together with the home-made copies proudly exhibited for my critical judgment.

Babies and small children usually wear nothing at all. Some time before puberty both sexes don small loin cloths, usually bits of rag suspended between the legs from strings around the waist. (Plate 10, *a*.) The sexual differentiation in the manner of wearing the loin cloth, practised by the elders, is also recognized in the garb of the children. Near the mouth of the river several women have made dresses for their small daughters and romper suits for their little boys. The wife of Alec, my interpreter, whose home is at Kariako, is perhaps the outstanding matron in this respect.

The adult types of raiment are donned with the appearance of the physical changes accompanying puberty.

Ornament. A variety of ornaments made of cotton, beads, nut shells, insect wings, and small animal bones are donned by both sexes on special occasions. The men wear a long necklace called the kasuru kapuru, made of beads and cotton. It hangs down the back and at its end has a pendant tassel of beads or iridescent beetle wings. Men also wear a short plain necklace of cotton fringe, called moruren. The incisor teeth of leopards, wild hogs, and rats are especially prized for necklaces. They are strung on kraua cord to form short necklaces of the choker variety as well as longer types (Plate 12, *a*). If possible the teeth of only one animal are strung on a necklace, but this rule is not invariably followed. Pendants consisting of strings of seeds and cotton tufts are frequent (Plate 12, *b*). Wristlets are worn by the men; they are usually made of a woven band of homespun cotton with a fringe of china beads of various colors. In other cases they are woven from nibi fiber, the material used for making basketry (yame akundenana, bead bracelet). Men frequently wear armlets just above the elbow; these ornaments (yapesepuru) are braided from nibi fiber to make a thin band about one quarter of an inch wide; in some cases small fiber rings are suspended from the armlet. A man frequently wears two or three yapesepuru on each arm; it is said that these bands steady the arm muscles of an archer. In the villages around the head of the Barama many of the men wear ligatures (tsepu) above and below the calf of the leg; such a

1: Gillin E-5 (1932-33)1936 SR9 Carib SR9

513 blow up the fire and put on fuel. The man often slings his hammock
354 directly under that of his wife, so that he can more easily rise to
tend the fire. Usually the people retire shortly after dark, but a
521 lively conversation ensues as they lie in their hammocks before
513 going to sleep. There is much shouting back and forth between the houses and a great deal of laughter. Most of the banter refers to incidents of the day with witty comments on the actions of certain individuals. One usually sleeps diagonally to the long axis of the hammock, as this enables the body to lie in a more nearly horizontal position than otherwise. In slinging the hammock, care must be taken that it describes a gentle curve when it hangs empty; too deep a curve does not enable the sleeper to stretch out in a horizontal position; too shallowly hung a hammock lacks the resiliency which makes for comfortable sleep, and at the same time, by placing unequal stress upon the leading strings, prevents the hammock from being moulded to the body of the occupant. It is obvious that the hammock is a well nigh perfect sleeping device in a tropical environment. It can be easily rolled up for carrying; it keeps the sleeper away from the dampness and the animal and insect pests on the ground; it provides its own springs and allows free circulation of air on all sides; it is easily washed and freed of pests.

352 Hammocks on the Barama are made in only one pattern, but
286 of two different materials. The cotton hammock is called maipure-pai'ipyo nimyoko. The fibre hammock, amose nimyoku, is made from the inner bark fibre of the amose (hibiscus). The latter is used only when cotton yarn is unavailable. The hammock is made on a loom (Plate 21, *a*) which consists simply of two upright stakes set in the ground. The yarn used in making the hammock is wound into a ball. One end of the yarn is tied to the bottom of one of the stakes. The yarn is then unwound off the ball and stretched to the opposite stake, around which it is carried. It is then stretched back to the first stake and carried around it, and so on, until the continuous warp, stretched between the two stakes, is of the proper width and ready to receive the weft. The binding elements of the weft vary in number from four to eight, and are woven, by the twining method, transversely across the hammock, at intervals of about six inches, from one end of the warp to the other. The weft actually consists of two elements or two pieces of twine which are in turn made up of two or more cotton yarns. In the weaving or twining,

1: Gillin E-5 (1932-33) 1936 SR9 Carib SR9

352 286 the wefts are woven in pairs from the lower to the upper side of the warp as it stands on the loom. That is to say, one weft element is passed under the lowest pair of warps, the other weft element over the same pair of warps. The two weft elements are then twined around each other before the process is repeated on the next higher pair of warps, and so on. At the sides of the completed hammock the two weft twines are tied together over the last pair of warps. When the net of the hammock has been thus completed, it is removed from the loom stakes, and the leading strings are attached to the loops formed by the ends of the warp. The leading strings are of heavier cotton twine, attached to heavy cotton-rope or bush-rope, and radiating from the latter to the loops of the warp to which they are tied. The comfort of the sleeper who uses the hammock depends upon the skill with which the leading strings are attached. When a person is lying in the hammock, each leading string must be drawn to an approximately equal tautness; otherwise, ridges of strain develop in the net of the hammock which not only interfere with the free movement of the body of the sleeper but also with comfort.

352 Only two generalized forms of seating device or bench were observed. Although I was informed that formerly the natives had possessed stools carved into rough representations of animals, and pictures were drawn of this type of furniture by two of my informants, no examples of these more elaborate types were discovered. Many of the houses are provided with long benches. A long bench is simply a barkless log laid on the ground along one side of the house, next to the bases of the supporting pillars; the upper side of the log has been trimmed flat with an axe. On these perches a large number of guests can be accommodated.

The other type of bench is that illustrated in Plate 18, *a*. As can be seen, such a bench is made from one piece of wood, the under part of which has been roughly worked out to provide four wide feet, whose long axes are parallel to the long axes of the bench itself. The upper surface of the article approximates flatness and is soon worn smooth by repeated contact of many buttocks. The early stages of this natural polishing process, as I and most natives have discovered to their sorrow, are not devoid of hazards occasioned by the numerous splinters remaining after the bench is first hacked into shape.

1: Gillin E-5 (1932-33)1936 SR9 Carib SR9

323 has not been well dried." The proper amount of fuel must be judged at the start of the firing process. Further fuel cannot be added during the firing, as this also is said to cause the pot to crack, presumably because it interferes with the gradual rise and fall of temperature which is necessary to prevent sudden expansion and contraction.

[824] After the pot is cold, aporokune juice (unidentified) is applied inside and out. The juice, or gum, is applied raw with the hand. Then the pot is again mildly heated, and the gum is melted and can be observed running over it and seeping into the pores. It is said that if the gum is not applied, the pot soaks water and breaks. The aporokune gum gives a varnished or glazed appearance to a new pot. With use, however, the sheen disappears. For glazing, the juice of the inside bark of the tree is used, but for painting decorative designs, the juice of the outer bark is used.

323 531 Crude unformalized designs may be painted on the pot over the glaze. Whether or not a pot is painted depends upon the pride which the potter takes in her work. For this purpose, as already stated, the juice of the outside bark of the aporokune is used. It is made thick, and colored by mixing with lamp black. No other pigment is used. Different shades of brown may be produced in this manner. Clay of white, red, or gray color occurs in different vicinities throughout the area. The variety of clay color, combined with the painted designs, provides a limited diversity of decoration.

Occasionally a band of criss-cross or herring-bone decorative incisions is made around the pot a few inches from the lip. I saw no specimens in which this type of decoration took any other form. The Caribs use no other methods of decoration on their pottery than those already mentioned.

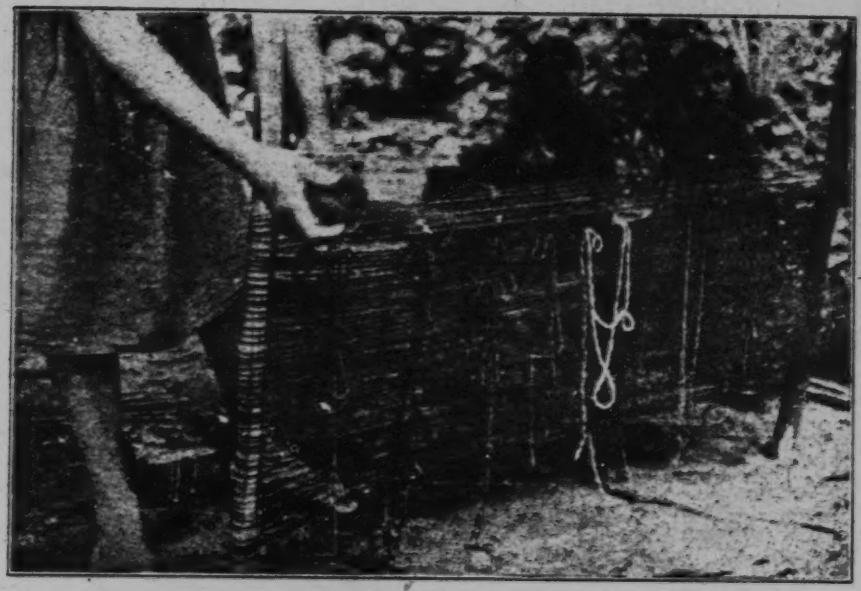
●[286] Sometimes the pot is enclosed in a net of nibi plaiting, which fits closely to the surface of the vessel, and provides attachments for hanging the pot.

323 415 Plate 19, *a*, shows the various types of pots made by the Barama Caribs. These patterns may vary in size but remain essentially the same in outline. The tumai'ene (No. 1)[1] is the "buck pot," in which meat and that savory mess called pepper pot are cooked over the fire. The tuku'arimi (No. 2) is a sort of flask, always

[1] Read from left to right in Plate 19, *a*.

1: Gillin E-5 (1932-33) 1936 SR9 Carib SR9

286



a, Making a hammock. The loom consists of two upright sticks set in the ground, on which the warp is stretched as a continuous yarn unwound from a ball.

285

b, Weaving a sifter.

[End plate 21]